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SILVER STAR BIBLE SCHOOL 2000

DAVID-A MAN AFTER GOD'S OWN HEART

A SHEPHERD AND FUGITIVE

Speaker: Bro. Ron Kidd

Study #3: Out of the Mouth of Babes and Sucklings

Reading: 1 Samuel 17:1-11

Good morning my dear brethren and sisters!

If we just go back, b&s, to chapter 14, there's a comment there which reflects the circumstances of Israel at this time. And there we read in verse 52, 'that there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him'. And it's that first section that reminds us of the conditions in Israel, there was sore war against the Philistines all the days of Saul, and that should never have been in Israel! You'll recall if you turn back to Leviticus chapter 26, that God reminds them that if they were faithful to His Word, He would give peace in the Land, verse 6, 'I will give peace in the Land and you shall lie down and none shall make you afraid. And I will rid evil beasts out of the Land, neither shall the sword go through your Land. And ye shall chase your enemies, and they shall fall before you by the sword'. And so the conditions which God promised Israel never materialized in the days of Saul, because as we've seen, there was great unfaithfulness. And it's in this kind of environment that David emerges on the scene; a young man eager to fight for his God, zealous for the purpose of God, in bringing peace to Jerusalem and freeing it from Jebus, those that trode down the city of God, so that the purpose of God might be fulfilled, and the rest of God might be established.

Now just a comment before we get into chapter 17: David we find in chapter 16 settles down in the court of Saul. Saul sent messengers, verse 19, unto Jesse and said, 'send me David thy son which is with the sheep, and Jesse took an ass laden with bread and a bottle of wine and a kid and sent them by David his son, unto Saul'. And verse 21 says, 'And David came to Saul and stood before him and he loved him greatly, and he became his armor bearer'. The difficulty is that when we get to the end of chapter 17, of course, that when David is seen by Saul going down into the valley of Elah, after he's presented himself before Saul, Saul says in verse 55, 'Whose son is this youth? and Abner said, 'As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is'. There's a little problem there, isn't there? At one point he's

Saul's armor bearer and now Saul doesn't seem to be aware of who he is, and there is no simple solution to this, the suggestion is, of course, that two things could have happened. Saul was in a deranged state of mind when David played for him and so the familiarity between two individuals might not necessarily have been there, but we do know, and it's difficult to tell the time period between the end of chapter 16 and the beginning of chapter 17, but we do know that at some point, according to chapter 17 verse 15 that David returned from Saul to feed his father's sheep in Bethlehem. And it's quite possible as a result of the war escalating between Saul and the Philistines that the sons of Jesse (the 3 eldest boys at least) in verse 14, 'they went and followed Saul' and there was a shortage of help down on the farm, as it were, and so David is recalled, he's sent home because of the circumstances that existed. So we don't know how long it was between the time that David spent in the court dealing with Saul's deranged state through the music that he played, and the time that David actually visited his brethren, to bring them victuals to help them in the battle.

Now having said that, b&s, here's David in chapter 17, and he's been anointed king, and he's at home now feeding his father's sheep. And there is a significant beginning at this particular point of David's life; and when we look at the life of David the beloved, and we look at Yahweh's beloved Son, the parallels are remarkable. Jesus was anointed with the Holy Spirit, we are told in Matthew chapter 3 and verse 16, and it was necessary for the Lord Jesus Christ to determine in His heart, how He would deal with the role and the responsibilities that were placed upon His shoulder. He was born the Son of God but that did not guarantee that He would fulfil the role of the Son of God. And so immediately the record tells us, 'the Spirit drove Him into the wilderness' and for 40 days He was faced with the trials and tribulations that you and I are faced with. And that was similar with David, David was anointed king in chapter 16, and the very next thing that we find, being presented to David, is that he had to face the challenges of the flesh. And it's Kadesh-barnea all over again, isn't it? b&s. You remember when the 12 spies went out, what did they see? They saw the giants of the Land and their hearts trembled. And we're being reminded of those circumstances now in 1 Samuel 17, David is about to experience the same as the Lord Jesus Christ. He's got to face the giants in his life, and you and I, b&s, we've all got to face our Goliath, we've all got to meet the challenges; there are many times, and I've experienced it myself, where we shrink back at facing the giants in our life. We do everything within our power to hide ourselves away from the difficulties of life, we avoid the confrontations but we must face them, we must meet the challenges of our Goliath. And if we face them as the Israelites did at Kadesh-barnea, we will not enter the kingdom of God. But what we're going to see, is this young man, David, an example to us all, who went out to face his Goliath, with the confidence of Yahweh, by his side.

Now chapter 17 brings together, b&s, 3 distinct events. It's David's personal battle against Goliath, it's also a typical representation of the victory that the Lord Jesus Christ had over sin on the cross, but it also points forward if you want to take the trouble to examine the details, it points forward to the time when God's final judgment upon sin will be executed upon Gog. So we've got these 3 events merging together in this one

incident in the valley of Elah. Now let's have a look at the setting to begin with, and we open the chapter with verse 1 of chapter 17: 'Now the Philistines gathered together their armies to battle, and were gathered together to Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim'. Now the circumstances that were presented at this time, are very interesting; if we'd look at the map we will see that Shochoh and Azekah is here and they're east of Gath, and Jerusalem is somewhere down in this particular area, and the valley of Elah is between the two; and we can see the valley meandering between Azekah and Shochoh. Now look at the meaning of those names, isn't it quite revealing, b&s, how those names reflect the conditions of Israel at that time? Because we read that 'Shochoh' means 'to shut up or to hedge in' (7755 + 53) and that was precisely what conditions that Israel found themselves in as a result of the wars between the Philistines, they had been hemmed in by these Philistine giants. 'Azekah' means 'to till or to dig over' (5825) and that's exactly what had happened in Israel, if you go back a little to the 13th chapter, look what had happened as a result of the invasions, the excursions of the Philistines. It says at verse 19, 'There was no smith found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears. But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters and for the forks, and for the axes etc. So it came to pass in the day of battle, verse 22, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found a sword'. And so the Philistines had hemmed them in, they had reduced them to agriculturists, they had removed their weapons, and in order to make sure that they couldn't produce weapons, the Philistines controlled the blacksmiths. So the circumstances in the valley of Elah between Shochoh and Azekah, fit the picture as far as the people of Israel are concerned; they are shut up or hedged in by the Philistine giants. And they've been tilled or dug over, their ground has sort of been overturned by the oppression of the people surrounding them.

And, of course, the area is called 'Ephes-dammim' and that's what it means at the top of the chart, 'the boundary of bloods' (658) because both armies were situated within this valley, they were bound roundabout by the battle of the Israelites and the Philistines. There's another interesting little detail which emerges in verse 16, and there we read, 'That the Philistine drew near morning and evening and presented himself 40 days', morning and evening; now we have a bible echo there, don't we? b&s. What happened in Israel 'morning and evening'? what was it that every Jew, every Israelite was involved in through the work of the priesthood, morning and evening? Well, the first thing was that they offered the burnt offering; every morning and every evening there was a burnt offering sacrificed upon the altar of God. We read of that, let's just make sure that we've got our facts right, in Exodus chapter 29 verse 38, 'Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at evening', so morning and evening they offered the sacrifices upon the altar. And that's significant, isn't it? b&s, what was the offering of the altar signifying in Israel? What did that sacrifice

represent? well, it was a burnt offering, wasn't it? and the burnt offering was the offering under the Law which signified dedication to God. And not just partial dedication, it was total dedication! the whole burnt offering was burnt upon the altar, and before that burnt offering was offered, it was stripped of its outer clothing; the skin was removed and it was examined internally, and it represented the dedication of God's people, and it ascended up to Yahweh as a sweet smelling savor. And it told Israel of their love for their Father.

Just go with me to that familiar passage in Mark chapter 12; in Mark chapter 12 we read there the question of the scribes to Jesus, and there we read in verse 28 where the scribe asks, 'Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The LORD our God is one LORD: Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind'. (There is the burnt offering divided into 3 sections, the head, the legs and the body). 'And the second is like unto it, Thou shalt love thy neighbour as thyself, There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: And to love the LORD with all the heart, and with all the understanding and will all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings'. And that's what the burnt offering signified, it indicated the love of the offerer for the things of God, and normally, the burnt offering was a voluntary offering on the course of daily activities; it was an offering which an Israelite chose or volunteered to offer before God, that he demonstrated his dedication and his love for the Almighty.

And then there was the candlestick! Every morning and every evening, b&s, and the reference for you is Exodus 27 verse 21, every morning and every evening the candlestick was lit; the lights were trimmed and it was the only light within the Holy Place, where they could offer their prayers before God, they could have fellowship with Him around the table of shewbread, it was the light of the ecclesia. It testified to the responsibilities of the community of Israel, that they were the light of the world, a witness to those about them; in fact, if we go back to Deuteronomy chapter 6, that is exactly how God organized the circumstances of Israel (as you're looking that up, you remember in Deuteronomy chapter 32 and verse 8, that God said, he set the bounds of the world's habitation according to the number of the children of Israel) and so Israel was there at the very naval of the earth, as Ezekiel tells us in chapter 5, and the nations around them were set in order surrounding the people of God, and Deuteronomy chapter 4 gives us the reason why. He says at verse 6, 'Keep therefore and do them (that is the commandments) for this is your wisdom and your understanding in the sight of the nations which shall hear of all these statutes, and say, Surely this great nation is a wise and understanding people', and so they were to be the light of the world, a witness to the surrounding nations about them.

And in addition to these other two things, there was the incense! Exodus chapter 30 and verses 7 and 8, but there we read that God caused the high priest to offer up incense

morning and evening; and of course, the incense, according to Psalm 141, the incense is identified with prayer, isn't it? We remember Zacharias, the father of John the Baptist, it was at the time of the giving of incense or the burning of incense, the evening prayers in the temple, that the angel appeared to him, and in Psalm 141 verse 2, he says, 'Let my prayers be set before Thee as incense, and the lifting up of my hands as the evening sacrifice'. So morning and evening when this giant of a man challenged the nation of Israel, the priesthood was going mechanically through the ritual of burning the burnt offering, of lighting the candles and of offering up incense to the God of heaven. What a hypocrisy, b&s, because it was of no avail, the Israelites had war with the Philistines all the days of Saul, because of their unfaithfulness. Dedication, and witness and fellowship through prayer, and it was of no value, b&s, because they were going through the motions and their heart wasn't in it; and how many of us, b&s, can be found in the same boat? Dedication, working hard in the truth, witnessing as the Pharisees did, compassing sea and land to make one proselyte, and having fellowship around the emblems of our Lord, and yet many times we go through the motions. Why do we do it? to be seen of men? or is it because it's coming from the heart because we want to fellowship with our Father? and humbly work in His vineyard.

And Israel was on probation, morning and evening Goliath did it, for 40 days! Israel was on probation! Do you remember what God said to Moses and Israel in Deuteronomy chapter 8? He says, 'All these commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the Land. And thou shalt remember all the way which the LORD thy God led thee these 40 years in the wilderness, to humble thee, to prove thee, and to know what is in thy heart'. And that's what God was doing, 40 days Goliath challenged the people of Israel; for 40 days Jesus was challenged by sin; for 40 days Nineveh had the opportunity to reflect upon their sin before the judgment came. It was a period of probation, b&s, and God was determining what was in their heart. The book of Proverbs says in chapter 23 and verse 7, that the heart reveals our real attitudes, 'As a man thinketh in his heart, so is he', and we may be able to fool our brethren and sisters, but we can't fool God.

Everything about Goliath pointed towards the flesh, didn't it? Verse 4, 'There went out a champion out of the camp of the Philistines, named Goliath, whose height was 6 cubits and a span. He had a helmet of brass upon his head, he was armed with a coat of mail, the weight of the coat was 5,000 shekels of brass. He had greaves of brass upon his legs, and a target of brass between his shoulders. The staff of his spear was like a weaver's beam; and his spear's head weighed 600 shekels of iron : and there was one bearing a shield that went before him'. He had 6 items of armor, the number 6 spills out in these pages, and of course, brass and iron which was part of his armor, what does that remind us of, b&s? Nebuchadnezzar's image, brass and iron, the beast of Daniel chapter 7 with claws and nails of brass and iron; here was a man of the flesh, 9 feet tall and David, a man 18 years old, was going to challenge him. We're told that Goliath means 'a soother' and in Strong's concordance, b&s, Strong tells us that the word for 'Goliath' is possibly derived from a Hebrew word 'galah' (1555), Davidson in his Hebrew dictionary supports Strong on this, and he says that the word 'galah' means 'to denude

and to uncover'; isn't that interesting, you see, what Goliath was doing, he was exposing Israel's weakness, he was uncovering and making them naked before God. And it's confirmed when we look at what Goliath says in verse 10, 'The Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together', and that word 'defy' is the Hebrew word 'charaph' (2778) and it means 'to expose or to strip off', and again it points to the work of Goliath, who exposed Israel and Saul as far as their spiritual condition was concerned. And where was Saul and his army at this time? Verse 11, 'When Saul and all Israel heard these words of the Philistines, they were dismayed and greatly afraid'. Verse 24, 'All the men of Israel, when they saw the man, fled from him, and were sore afraid', Kadesh-barnea all over again, they heard and they saw and they were terrified of what they heard and what they saw because they lived by sight and not by faith! And look at David in verse 33 and what Saul says to start with, 'Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth'.

For Saul the victory depended on the skill of the warrior, but David was all together different, how did David view him? Well, first of all in verse 26, David viewed the challenge of Goliath as being against God, verse 26, 'David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?' Now, that's quite different to the way in which the soldiers of Israel viewed it, verse 25, they said, 'Have you seen this man that is come up? Surely to defy Israel is he come up', so they saw it as a challenge against Israel, David saw it as a challenge against the Almighty Himself. And the second thing is that David recognized God's hand in his life! and as a result of that, he was very confident. Verse 37, 'The LORD that delivered me out of the paw of the lion and out of the paw of the bear, He shall deliver me out of the hand of this Philistine', there was absolutely no doubt in this young man's mind, that God who had assisted him before, was going to assist him once again. And Saul says, 'Yahweh be with thee'. If he believed that, b&s, why wasn't he there himself leading Israel into battle? You know, we sort of encourage one another, don't we? and many times our words are mouthing platitudes. We say things to one another and we encourage one another in the truth, but do we really believe it? 'Yahweh be with thee', did Saul believe that? if he did why wasn't he out there at the head of his people, leading them into battle? We have to be careful what we say, it's got to come from the heart, b&s!

And there's a couple of comments worth noting! Verse 26, David says, 'What shall be done to the man that killeth this Philistine, and taketh away the reproach of Israel?' That word 'reproach'(2781) incidentally is derived from the same root as 'charaph' - 'to defy', 'to strip off' 'to uncover', what shall be done to the man that has uncovered Israel's sin? Do you remember what it says in Ezekiel chapter 16? we're told there at verse 39, 'I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take away thy fair jewels, and leave thee naked and bare', that's what would happen to Israel because of their sins, and there we see this represented in the battle of Goliath and

Israel; Israel had been exposed, their sin was before God; what shall be done to the man that has exposed our sin?

And the only solution was, b&s, circumcision! there's a little echo there of Gilgal, isn't there? Well, one of the first things they did at Gilgal 'they removed the reproach of Egypt and they circumcised themselves and renewed their covenant', and that's what David was about to do. He was about 'to cut off the flesh', he calls him 'the uncircumcised Philistine' and he had to be removed; Israel had to be circumcised again; and David was about to perform the work of the priest, as it were; he was going to cover Israel's nakedness by offering a sacrifice. And Goliath was going to be the victim, the sacrifice that he was going to offer up before God. There was going to be a circumcision in Israel! And then in verse 32 he says, 'Let no man's heart fail because of him', and he's quoting from Deuteronomy chapter 20, isn't he? we've already looked at that in one context, but just look at it again, b&s, just to see what he's saying. Deuteronomy 20 and David's quoting from it, verses 1 to 3, 'When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for the LORD thy God is with thee, who brought thee up out of the land of Egypt. And it shall be when ye are come nigh to the battle, that the priest shall approach and speak to thee; and he shall say, Hear, O Israel, you approach this day until battle with your enemies, let not your hearts be faint; fear not and do not tremble neither be terrified because of them'. And that's what David says, let no man's heart fail because of him. David was sensitive to God's hand in his life, and Saul only became aware of this, after the fact unfortunately, 'Yahweh be with thee'.

And what does Saul do? in verse 38, 'Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his amour, 3 items for the warrior. Isn't it interesting that that's what the flesh is represented by? Three things, the lust of the flesh, the lust of the eyes and the pride of life, and Saul gave him three weapons to deal with Goliath, and they were the weapons of a warrior. And David refused them, he refused to put on the amour of Saul, and what he did in turn, he took 3 weapons of his own. Verse 40, 'He chose his staff, 5 smooth stones of the brook, he put them in his shepherd's bag and his sling; so he had his shepherds' bag, his staff and his sling and he went out to battle with these three items, coupled with the Word of God's grace, the 5 smooth stones. Five is the number of grace, isn't it? b&s, and the smooth stones, we can recall from Ephesians chapter 5 verse 26, where Paul speaks about the washing of the water by the Word and the smooth stones had been washed by the Word in the stream of life; and that's what David took with him, the 5 smooth stones, or as Paul called it, in Acts chapter 20, when he committed them to the 'grace of God', 'the Word of His grace' and he went out as a shepherd with his staff, his purse and his sling.

Why did he reject Saul's offer of the armor? b&s. The answer's found in 2 Corinthians chapter 10 and verse 4, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds' and David appreciated that principle. You see, there are lots of times in our lives when we do battle with sin, on sin's terms, and as

soon as we do that, we're going to fail miserably, b&s. If we try to challenge and deal with sin on its terms we will fail, because the weapons of our warfare are not carnal, they are mighty through God to the pulling down of strongholds, and we deal with sin on God's terms, with a shepherd's staff, with the food bag, and with the sling, and the Word of His grace.

Have you ever thought, b&s, what David was thinking as he went down to battle in the valley of Elah? There are two psalms which reflect the circumstances of this particular period, Psalm 144 and Psalm 8, and it seems to me that Psalm 144 is a psalm which talks about the battle psalm as it were, as David set out to deal with Goliath. Now you think of a man about 17 or 18 years of age, going down into the valley of Elah, crossing the plain, the valley, and this mountain of a man, fully clothed in battle gear, the armor bearer with his shield before him, and the shepherd with his loin cloth, his staff, his food bag and his sling; what was David thinking about as he went down into battle? Let's just read Psalm 144, some of the ideas that come out of that psalm. 'Blessed be Yahweh my strength, which teacheth my hands to war, and my fingers to fight: My goodness, and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust; who subdueth my people under me: LORD, what is man, that Thou takest knowledge of him! or the son of man, that Thou makes account of him? Man is like to vanity his days are as a shadow that passeth away'. That's what he saw, b&s, when he saw this 9 foot giant, man is like unto vanity, his days are like a shadow that passeth away. 'Bow thy heavens, O LORD, and come down; touch the mountains and they shall smoke. Cast forth lightning, and scatter them: shout out thine arrows and destroy them. Send thine hand from above, and rid me, and deliver me out of great waters, from the hand of strange children' (the uncircumcised Philistine). 'Whose mouth speaketh vanity, and their right hand is a right hand of falsehood', that's what David saw. Verse 10, 'It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword', what a man of faith, b&s. That he could go into battle, faced by the dangers that were in front of him, and all he could see was a big lump of flesh, to be dealt with by God Almighty.

And as he ran towards the battle, taking out of the purse, one of the smooth stones, he slung it at his head and he stunned him, and he took his sword and he beheaded him, and triumphantly stood upon him. And David wrote Psalm 8 to commemorate that occasion; Psalm 8 is his 'victory song', b&s, and it's a psalm that's quoted many times in the New Testament, let's just read it together, 'O LORD our Lord how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of thy hands; Thou hast put all things under His feet. All sheep and oxen, yea, and the beasts of the field; The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord,



how excellent is thy name in all the earth'.

And so in the breakdown of the psalm, we see God's name is excellent, the enemy of sin has been destroyed, and that has been achieved by God visiting fallen man! and the outcome is that man is crowned with glory and honour and all things are under His feet. Now just notice, b&s, how that fits into the context of David's victory over Goliath. The first point, God's name is excellent in the earth, now just look at 1 Samuel chapter 17 and David alludes to this in verse 46, he says, 'This day will Yahweh deliver thee into my hand, and I will smite thee, and take thine head from thee, and I will give the carcasses of the host of the Philistines this day, to the fowls of the air and to all the wild beasts of the earth; that all the earth may know that there is a God in heaven'. How excellent is thy name in all the earth, that thou mayest know that there is a God in Israel, and that His name is exalted. The enemy of sin being destroyed in verse 2, is verse 47, 'And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S and He will give you into our hands'. Verse 50, 'So David prevailed over the Philistine with a sling and a stone, and he smote the Philistine and slew him. And there was no sword in David's hand'. Out of the mouth of babes and sucklings, a young man, it says there that it was achieved by visiting fallen man, (without looking it up, we made reference to this yesterday) 'the LORD hath commanded' in 1 Samuel 13 verse 14, God had already planned David's role within His purpose; God had commanded, the commandment had gone forth to visit man; 'the sceptre shall not depart from Judah', and David was crowned with glory and honour in chapter 18 and verse 6. And when they returned from the battle, verse 7 says, 'The women answered one another as they played, and said, Saul hath slain his thousands, but David his ten thousands', so they honoured David above the king. 'And all things were put under David's feet', and we look at that in verse 51 of chapter 17, 'David ran and he stood upon the Philistine and he shouted and they pursued the Philistines until they came to the valley , and to the gates of Ekron'.

It's a psalm which is David's victory song, b&s, but you see, the psalm was only partially fulfilled in the life of David, wasn't it? The psalm is based primarily upon the events of Genesis chapter 1, are they not? Do you remember what it says in Genesis chapter 1 and verse 26, where God says, 'Let man have dominion over all the earth', and when we come down to Psalm 8, David, with his visionary mind could see the fulfillment of that with its typical representation over Goliath; 'Thou hast made him to have dominion, Thou hast put all things under his feet', but the work of David was only a type of the greater than David, and the apostle Paul takes the theme up in Hebrews chapter 2, doesn't he? and he reminds us that that work was never completed by David. In Hebrews chapter 2 and verse 8 he quotes from Psalm 8 and says, 'Thou hast put all things in subjection under his feet; for in that He hath put all in subjection under Him, He left nothing that's not under Him; but now we see not yet all things put under Him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man'.

And so the work of David was a type of the work of the Lord Jesus Christ; it was a work that would be accomplished upon the cross. And in David's case, of course, the giant was slain in two stages, the first, was a blow to the head with a stone and it stunned him, and rendered him unconscious, and the second one was when he took Goliath's sword and with his own weapon he cut off his head. And that was the way the Lord Jesus Christ did it, wasn't it? the battle over sin was done in two stages: the first stage commenced at His baptism, when He said in Matthew chapter 3, 'thus it becometh us to fulfil all righteousness', and the righteousness of God had to be upheld, so He rendered sin impotent in the mind, by controlling the flesh. First in the wilderness in that 40 days and then secondly, throughout the whole 3 years of His life, He suppressed the impulses of the flesh by resisting the temptation. But He issued the final blow by taking the very weapon of sin, and destroying it in the flesh on the cross. And He said, 'it is finished'; victory over the flesh, and it's there, b&s, that the battle has got to be won, where you and I have got to challenge the flesh.

Look what Paul says in Romans chapter 8, and we must take these words to ourselves very dearly, he says at verse 3, 'What the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh!' And you and I, b&s, have got to challenge sin within the environment in which we live, within the flesh; and Paul tells us, verse 6, 'To be carnally minded is death'. If our thoughts, if the meditations of our hearts are on fleshly things, we have one thing to look forward to, and that is the grave, 'because to be carnally minded is enmity against God; for it is not subject to the Law of God, neither indeed can be'. We, b&s, have got to take the challenge and our minds have got to be renewed, Paul says in Romans chapter 12, 'Do not conform to this world, verse 2, but be ye transformed by the renewing of your mind', and that's where the battle takes place. And we can only win that war if the Word of God replaces the things of the flesh. We have a world outside there that is ready to take residence in our life, it comes at us from all avenues of life. The magazines, the books, the radio, the television, the internet, the very visual things that we see on the streets, all these things press upon our lives and challenge the things of God, and we've got to resist that challenge through the influence of God's Word. Let us not be faint hearted nor fear, and if we think, b&s, that we can meet the challenge of sin on our terms, we are sadly mistaken.

I want us to go to one passage, b&s, which is quoted in the New Testament to demonstrate the necessity to be like David and to put our trust in God, and it's Matthew 11. At verse 25, this is the time when many of the cities of Israel repented not when they saw the mighty works which Jesus did. Jesus physically demonstrated to the people of His day, that all power had been given to Him in heaven and in earth, and that He had power over diseases and afflictions and demoniac possessions; and because Israel refused it, Jesus prayed to His Father in verse 25, 'At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father,

save the Son, and He to whomsoever the Son will reveal Him'. And then He continues, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light'. And Jesus is referring to Psalm 8, just look at the parallel, b&s, as we go through Psalm 8, and Jesus's prayer.

His reference to 'heaven and earth' in verse 25, is expressed in Psalm 8 as 'I thank Thee, O Father, Lord of heaven and earth, how excellent is thy Name in all the earth'; there were babes and sucklings that had overcome sin, and Jesus reminds us, that God had revealed His purpose to those who were babes, He speaks about 'all things being delivered unto Me of My Father' and the Psalm says, 'that He hath put all things under His feet'. And in Psalm 8, He talks about stilling the avenger, and this is an interesting word in the context of what Jesus says here, because the word 'to still' (7673) in the Hebrew word 'shabath', He has caused 'to rest' the avenger. But Jesus reminds us that that rest can only be accomplished, by putting our trust and our confidence, and yoking ourselves with the Lord Jesus Christ. 'Take My yoke upon you, and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls; for My yoke is easy and My burden is light'. If we think, b&s, that we can overcome sin on our terms through our strength, we are sadly mistaken. We have to yoke ourselves with the Lord Jesus Christ; we have to go into battle as David did, 'the LORD that delivered me out of the paw of the lion and the paw of the bear, He shall deliver me out of this uncircumcised Philistine'. And when we meet our giants in life, when the challenges of the flesh well up inside of us, and challenges us to turn our backs on the things of the truth; let's allow our minds to reflect upon God's Word, let's yoke ourselves with the One, who has already achieved the victory, and be confident that God who never forsook David, will never forsake us!